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there. His father was not present. His matrilineal uncle has given the initial feast for him. The women of his own and neighbouring villages have all seen him, patted him, and rejoiced in his arrival. But all these are only the beginning of the rites for the newborn child. The next month is a busy one. Another feast must be held, and medicine and magic must be made to give him strength.

The mother divides her time between nursing him and tending her garden. The first week or two after birth the mother stays home with her child, lying most of the time in the dark house on the bamboo bed with the infant and nursing him whenever necessary. Two or three days after birth she feeds him a piece of baked taro which she has first chewed, and small quantities of this form part of the infant's diet from now on. The baby is not suckled at any regular time, but is given his mother's breast whenever he cries, or the mother thinks he is hungry. During these first few weeks of the infant's life his mother's work in the garden is done by her mother and mother's sister if they are not too old, or a grown-up daughter if she has one, or some other female clan relative. Babies may be born, live, or die, but work in the gardens must go on all the time.

After two weeks the mother of the infant resumes her work in the garden, nursing the child before she goes and immediately upon her return. She will often return earlier than the other women in order to nurse her child. The infant's maternal grandmother stays at home to look after him. When Lagina became pregnant all the women expressed sorrow because her mother was dead. Who would look after her child while she was working in the garden? They expressed this sorrow in the *Grimisi* dance, performed during the first pregnancy rites, by placing their hands on the head of the woman next to them. I was told later that Lagina's sister, Mana, recently divorced, who was living with Lagina, would look after the child. If the mother should be far away